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A Double Catechisme,

one more large, following the order
of the common authorized Catechisme,
*and an exposition thereof: now this second
time published: the other shorter for the
weaker sort: both set forth for the
benefit of Christian friends
and wel-willers.*

By *Richard Bernard*, Master of Arts, and
Preacher of Gods word at *Worsop*
in *Nottingham-shire*.



1. TIM. 4. 1. 2.

I charge thee before God, and before the Lord
Jesus Christ, which shall iudge the quicke and
dead, at his appearing, and in his kingdome,
preach the word, be instant in season, and out
of season.

1. Pet. 2. 2.

As new-borne babes desire that sincere milke of
the word, that ye may grow thereby.



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Double Card

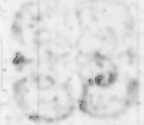
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*To the right Worshipfull
the towardly young Gentleman, and
of great good hopes, M. William Caven-
dish, sonne and heire to the right Hono-
rable William, Lord Cavendish,
increase of all true honour and
happines is most bar-
tily wished.*



RIGHT Worshipfull,
it is written of one, a
kings sonne, that he as-
ked 3. things at Gods
hands, outward pros-
peritie; inward com-
forts, and such glorie
as shold be neither false nor fained. What
more to be happy? The first of these you
haue by birth, and your parents wealth &
honor: the second, *Salomon* tels you, how
you may haue, by the getting & keeping
a *good conscience*, which is a continual feast:
and the third is purchased for you by
Christ, if you by faith can take hold of
him, by whom (which is the true and
greatest glorie) we are made the sonnes of
A 3 God,

The Epistle Dedicatorie.

God, and coheires with him of the Paradise of God, and the vnspeakable ioyes thereof. All these three must concurre to make a man blessed: no happinesse in the first without the second: no soundnesse in the second to abide without the third. Loose Christ, a dew conscience comforts: and outward goods and honour without inward health of grace, is an estate carnally of estimation, but indeed hopelesse of the Saints blessed condition. Great wealth, & noble birth, without the soules spirituall breath, is as a shippe vnder full saile in a tempestuous Sea without sterne or Pylote: a case most daungerous: more like it is there should be shipwracke, than that it should come in safety to the hauen. Your ship is not yet at the sea, you are but launching out, hitherto you haue lyen in harbour: ballance your soule with sound knowledge, and holy affections before you aduenture: take with you your provision, and be sure you season your flesh with the salt of Gods word, lest it corrupt at sea, and you want necessities, and be forced to go a shore before you come vnto your determined place.

Salomon telleth vs, that the young man which cheareth his heart vp in the dayes of
of

The Epistle Dedicatorie.

of his youth, to walke in the euill waies thereof, and in the sight of his eyes, must know, that for these things *God will bring him to iudgement*: and therefore he aduise-
th him to remember his Creator in the dayes of his strength, before the time come, when he shall confesse, that sinne hath as much left him, as he it. Surely, Sir, if you betimes, as I hope you do, remember the Lord, and seeke him, as *David* said to the child *Salomon*, he will be found of you: which he of his mercy graunt: but if you forsake him, he will forsake you; which God of his goodnesse forbid. The aduancement of *Ioseph* amongst *Pharaoes* Princes, and *Daniels* honour aboue the great Bassaes of Babylon, may shew you the truth of the one: and that young mans miserable end, beautifull *Absolon*, and *Dauids* deare sonne, may ratifie the certaintie of the other. Gods fauour is the fountaine of blisse, and in those onely he delighteth that feare him.

The good tokens of your good affectio towards me, and towards the preachers of Gods word, the loue you do shew to further the passage of the Gospell, both in word and liberall deeds, hath moued me to offer this my labour vnto you; both

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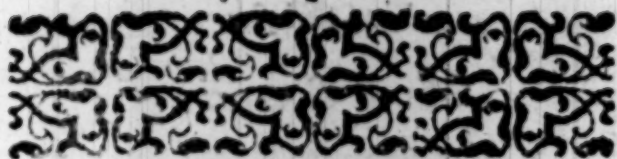
to testifie my thankfulness, and to manifest vnto the world our good hopes of you, which I desire that you may daily occasion by holy fruites of obedience to be iustified of many, to Gods glory and your owne welfare.

The Lord Almighty protect you and that honorable house, whereof you are, and enlarge the name thereof, as with earthly renowne, so euer much more with spirituall blessings, that it wishing well to the Israel of God, peace and mercie may be vpon it: and the louing countenance of God now shine vpon all therein, that hartily desire the welfare of Sion, and the peace of Ierusalem for euer. *Amen.* *Worsop, the 28. of Nouember.*

*Your Worships euery way readie in
all things in Christ Iesuu,*

Richard Bernard.

The



The Catechisme.

Q. *How many things are needfull for you to vnderstand, that you may know both God and your selfe?*

A. These 6. things: I. rightly to conceiue of God what he is, by his word and workes: II. to vnderstand the creation: III. mans miserie by the fall: IV. our redemption: V. our sanctification: VI. the certaintie of our glorification.

Of God.

Q. *Who made you?*

A. God. Esa. 42. 2. Gen. 26. 27.

Q. *What a one is God?*

A. God is a spirit. Joh. 4. 24. Holy. Exod. 15. 11. Iust. Exod. 34. 6. and Mercifull. Exod. 34. 7.

Q. *How many Gods are there?*

A. But onely one God, Deut. 6. 4. yet three persons, Mat. 3. 16. 1. Ioh. 5. 7.

Q. *Which are the three persons?*

A. The Father begetting, the Sonne begotten, and the Holy Ghost proceeding, 2. Cor. 13. 13. Mat. 28. 19. and these three are God, Ioh. 1. 1. 1. Ioh. 5. 7. Act. 5. 3. 4.

Q. *Which of these three became man?*

A. The second Person, Iesus Christ, both God and man. Esa. 9. 6. Heb. 2. 17.

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The Catechisme.

Of our Creation.

Q. Of what did God make man?

A. His bodie was of dust, the womans of Adams ribbe, Gen. 2. 7.

Q. What a one did God make him?

A. Both good. Gen. 1. 31. holy and righteous. Gen 1. 26. Eph. 4. 28. Col. 3. 9.

Q. What was then mans estate and happines?

A. It was the state of innocencie, without sin or miserie, and to God was he acceptable, Gen. 1. 27. 31. & 2. 25. & 1. 28.

Of mans fall and miserie.

Q. Are you now such a one by birth, as he was by creation?

A. Alas no: I am by nature full of sinne, Ps. 51. 5. Iob. 25. 4. 5. 6. Rom. 3. from vers. 9. to 19. and so most miserable. Iob 14. 1. 2. Rom. 5. 14. Eph. 2. 1. 2. 3. Rom. 3. 23. & 2. 8. 9. and to God detestable, Psal. 11. 5. Gal. 3. 10. Mat. 7. 23. & 25. 41.

Q. What is sinne?

A. The breaking of Gods commandements, by thought word, or deed. 1. Ioh. 3. 4.

Q. How many commandements are there?

A. Tenne, Deut. 10. 4. diuided into two Tables, Deut. 4. 13.

Q. Which be the commandements?

A. I am the Lord thy God, &c. Exod. 20. Deut. 5. 6.

Q. Do these ten command or forbid but onely what is there set downe in shew?

A. No: they commaund or forbid, all the kinds contained vnder the same thing mentioned and

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and all the causes, with occasions thereunto. 1. Ioh. 3. 15. Mat. 5. 28. 32.

Q. Are they a prayer?

A. No, nor so to be vsed: they are a rule for me to liue after, and do teach me my duty to God, and my neighbour. Deut. 6. & 31. 12. Psal. 119. 105. Eccles. 12. 13. Mat. 22. 37. 39.

Q. What is your duty towards God?

A. My dutie towards God, is to belecue in him, to feare him, and to loue him, &c. 2. Chron. 20. 20. Eccles. 12. 13. Mat. 22. 37.

Q. What is your duty towards your neighbour?

A. It is to loue my neighbour as my selfe, &c. Mat. 22. 39. Rom. 13. 9.

Q. Can ye keepe the commandements, and not offend God nor your neighbour?

A. No: I breake them euery day, in thought, word, and deed, hating both God and my neighbour by nature. Pl. 14. 1. 2. 3. Rom. 8. 7. & 1. 30. 2. Cor. 3. 5. Tit. 3. 3.

Q. What is then now your state, and what deserue you by thus offending God?

A. I am in the state of corruption and do deserue Gods curse, which is eternall destruction of bodie and soule. Deut. 27. 26. Mat. 25. 41. 46. Gal. 3. 10.

Of mans redemption.

Q. What are you in this case to do?

A. To cry vnto God for mercie, and seeke for deliurance. Luk. 15. 17. Psal. 51. 1. 2. &c.

Q. Are you of your selfe able, or is there any good in you to moue God, to set you free?

A. No indeed, Rom. 3. 10. & 7. 18. Luk. 17. 10. 2. Cor. 4. 4. Eph. 2. 8. 9.

Q. Then

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Q. Then who doth redeeme you?

*A. Onely Iesus Christ, Rom. 7. 25 2. Cor. 5. 21
Rom. 5. 19. Gal. 2. 20. & 3. 13.*

Q. What is Iesus Christ?

*A. He is the eternall Sonne of God, Mat. 17.
5. Heb. 1. 23. a King to gouerne vs, Ps. 2. 6. Mat.
28. 18. a priest to offer for vs, Ps. 110. 4. And a
Prophet to teach vs, Deut. 18. 18. Esa. 61. 1. Mat.
17. 5.*

*Q. What beleeue you concerning him in the
Articles of the Creed?*

*A. I do beleeue, that he was conceiued by the
holy Ghost, &c.*

Q. What is this to you?

*A. I do perswade my selfe hereby, that his
puritie is for my corruption, his obedience for my
transgression, his death for my debt, and his as-
cension for my eternall saluation. 1. Cor. 1. 30.
Phil. 3. 20.*

*Q. But as God made all, will so Iesus Christ also
saue all?*

*A. No verily, many shall be damned, few shal
be saued, Mat. 7. 13. 14. onely the elect, which
take hold of Christ by a liuely faith. Ioh. 3. 16. 36.
Mar. 16. 16.*

Q. What is this liuely faith?

*A. It is a true perswasion of my heart, groun-
ded vpon Gods promises, Eph. 3. 17. Rom. 4. 21.
that Iesus Christ is giuen to me, Ioh. 3. 16. and
the merits of his death and passion, are as truly
mine, as if I my selfe had wrought them. 2. Cor. 5.
21. Rom. 8. 1.*

Q. How come you by this faith?

*A. From my effectuall calling by the word
preached, and the worke of Gods spirit. Act. 13.
48. Rom. 10. 14. 15. Eph. 1. 13.*

Q. Where

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1 Q: Where is set downe the summe of your beleefer?

A. In my Creed, I beleeue in God the Father Almighty. &c.

Q. Are these a prayer, or so to be used?

A. No: it teacheth me what to beleeue concerning God and his Church.

Q. What good hath Gods Church, the true beleeuers aboue the rest of mankind?

A. They are in the state of grace, they haue communion with Christ, and one with another, the forgiuenesse of sinnes, the glorious resurrection of the bodie, and life euerlasting.

Of sanctification.

Q. How may it appeare, that you haue this faith, and also these benefites?

A. By my sanctification.

Q. Who doth sanctifie you?

A. The holy Ghost, Rom. 15. 16.

Q. What is sanctification?

A. It is a making new of the whole man, whereby he daily dyeth to sinne, and increaseth in holinesse and righteousness, Eph. 4. 23. 24. Gal. 5. 24. 1. Thes. 4. 1.

Q. What grace proceedes from this sanctification?

A. True repentance, leauing that which is ill with hatred, and performing new obedience with gladnesse of heart continually, Ier. 31. 19. Act. 26. 20. Ps. 119. 10. 113. 115. 136. 14. 34. 35. 44.

Q. What estate now staund you in, being sanctified and penitent?

A. I am in the blessed estate of grace, where in if I continue, I shall inherite eternall life, Tit. 3.

The Catechisme.

4. 5. 6. 7. Rom. 11. 22. Mat. 10. 22. 2. Tim. 4. 8.

Q. Why hath God thus made, redeemed, sanctified, and hitherto preserved you?*A.* To serue him truly all the dayes of my life, Eph. 2. 10. Tit. 2. 11. 12. Luk. 1. 74. 75.*Q.* How must God be serued?*A.* Onely after his will reuealed in hss written word, Deut. 30. 8. 10. and 4. 2. 2. Cor. 4. 6.

Of our strengthening in the state of grace, for the certainty of our glorification.

Q. Is it needfull for such as are elected, and once called, iustified, and sanctified, that they should continue still in using meanes to saluation?*A.* Yea truly: else they will fall away, Pro. 29. 18. 2. Chron. 15. 2. Heb. 3. 12. 13.*Q.* What things must you continue in to assure your selfe of saluation, and to grow strong in the way of life?*A.* In the knowledge of Gods word, Psal. 1. 2. Act. 2. 42. 2. Pet. 1. 19. Ioh. 10. 27. 28. in faith, Ioh. 3. 36. in loue to the godly, Ioh. 13. 35. 1. Ioh. 3. 14. in obedience, Ezech. 36. 26. Psal. 15. 5. Jer. 32. 39. 40. in patient suffering for Christ. Rom. 8. 17. 1. Iam. 1. 12. in a longing after Christs comming, 2. Tim. 4. 8. in sinceritie without hypocrisie, which will appeare by my appealing to God in these things, Ioh. 21. 15.

Of the Sacraments.

Q. Hath God giuen any helpes, and commanded farther any other meanes besides the word, for the strengthening of vs herein?*A.* Yea.

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The Catechisme.

A. Yes, these two: Sacraments, and Prayer.

Q. *What is a Sacrament?*

A. An outward signe and scale of invisible graces.

Q. *How do the Sacraments strengthen you?*

A. By a reuerent vsing and meditating of them rightly vnderstood, as signes representing Christ, and his benefites, and sure scales of his couenant with vs, Gen. 9. 9. to 18. and 17. 9. 10.

How many Sacraments are there?

A. Onely two: Baptisme, and the Lords Supper, 1. Cor. 10. 1. 2. 3. 4. Mat. 28. 19. & 26. 29. 27. 1. Cor. 11. 23. 24. 25.

Q. *What is the signe, and the thing signified in Baptisme?*

A. The signe is water, and the grace is the bloud of Christ, by which I am washed from my sinnes, Act. 2. 38. & 22. 16.

Q. *What are the signes and things signified in the Lords Supper?*

A. The signes are the bread and wine: the things signified, are the bodie & bloud of Christ, 1. Cor. 11. 23. 24. 25.

Q. *Why come you to receiue?*

A. To strengthen my faith, and to keepe in remembrance Christ his death, till his comming againe, Rom. 4. 11. 1. Cor. 11. 26.

Q. *What ought you to do before you come?*

A. Prepare my selfe by examination, 1. Cor. 11. 28.

Q. *What ought you to come with, to the Sacrament?*

A. With foure things: 1. knowledge both of my miserie, Gods mercie, and the doctrine of the Sacrament. 2. with faith in Iesus Christ, Heb. 11. 6. 3. with repentance for all my sinnes, Esa. 1. 10. 11.

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14. 15. 16. 4. with heartie loue vnto my neighbor,
Mat. 5. 23.

Q. What if you come vnprepared without theses

A. I come vnworthily, I am guiltie of the body and bloud of Christ, 1. Cor. 11. 27. I do eate and drinke my owne damnation, vers. 29. God may punish me, vers. 40. and the diuell may enter into me, as he did vnto *Iudas*, and bring me to destruction of bodie and soule, Ioh 13. 27.

Of Prayer.

Q. What is Prayer?

A. It is a right, heartie, and faithfull request made vnto God, in the name of Iesus Christ, 1. Ioh. 5. 14. Rom. 8. 26. Iam. 1. 6. Ioh. 14. 14. & 15. 16. Mat. 3. 17.

Q. Can or doth euery one pray, that uttereth words, and useth a forme of prayer?

A. It is a speciall gift to Gods children, and such onely pray, as haue knowledge what to aske, a hearty desire in asking, and faith to beleeue,

Q. What direction of prayer haue you?

A. The same which our Sauour Christ taught his disciples, *Our Father which art in heauen, worshipped be thy name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daiy bread: and forgie vs our trespasses, as we forgive them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.*

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heavenly Father who is the giuer of all goodnesse, to send his grace vnto me, and to all people, that we may worship him, serue him, and obey him; as we ought to do. And I pray vnto God: that he will send vs al things that

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that be needfull, both for our soules and bodies,
 and that he will be mercifull vnto vs, and forgiue
 vs our sinnes, and that it will please him to saue
 and defend vs in all dangers ghostly and bodily,
 and that he will keepe vs from all sinne and wic-
 kednesse, and from our ghostly enemy, and from
 euerlasting death. And this I trust he will do of
 his mercie and goodnesse, through our Lord Je-
 sus Christ: and therefore I say, Amen. So be it.

The

B I



The first part of Cate- chisme.

Of new birth.

Q.

What is your names

A.

Channanel, } God is gracious to vs.
Benalleuel: } Loue wholly the Lord
with the heart.

Q. Who gave you this name?

A. My Godfathers and my Godmothers, who with my father, brought me to the Minister, into the congregation, to be baptized, and were especiall witnesses of the same, and professours of my faith and obedience to God for me.

Q. Why were you baptized?

A. That I might receiue a badge of my Christian religion, and be admitted into the Church, to liue amongst the professors of Christs name, & to be receiued of them, and accounted as a member of Christ, the child of God, and an inheriour of the kingdome of heauen, vntill I shew the contrarie.

Q. Whereby may you now be certaine, that you are such a one indeed?

A. If I do what my Godfathers and Godmothers did make profession of for me.

Q. What did your Godfathers and Godmothers make

The first part. Of our thralldome,
make profession of for you.

A. They did professe three things in my name: the first was the forsaking of the diuell, and al his workes, the pompes, and the vanities of this wicked world, and all the sinfull lusts of the flesh.

Q. What were you then bound to them, that you haue promised to forsake them?

A. Yea verily, I am a bondslauē to Sathan, by the corruption of my nature, prone to all vice, hauing the seed of all sinne in me, and do hate both God and my neighbour.

Q. How can you then forsake this wofull state, and cease from any euill, being thus bound and prone thereunto?

A. Not by any naturall power in or of my selfe, but onely by the grace of God, when it is giuen vnto me.

Q. Are you sure you haue forsaken them, are you not deceiued?

A. I am not deceiued: for I hate vnfaignedly, the workes of the diuell, the worlds vanitie, all the vngodly manners of euery man: and I labour by all good meanes, to die to all sinne daily, louing the word of God, following it and all godly examples, indeauoring to kill speedily euery ill motion, but cherishing the good in my heart, by meditation, vowes, fasting, and prayer.

Q. But can you tell me, what are the workes of the diuell, the worlds vanitie, and the ill motions of the heart?

A. Whatsoeuer I, or any other, do thinke, speake or do, against the will of God reuealed in his word written.

Q. What hath moued you to forsake the diuell, the world, and the flesh?

A. For that I haue learned, and do well perceive,

Of Gods word.

The 2. part.

ceiue, by knowledge from the word and mine owne experience, that these three, be the onely malicious, spirituall, powerfull, subtile, and continuall enemies of my eternall felicitie.

Q. What are the other things, that your God-fathers and Godmothers promised for you?

A. Secondly, was the beleeeuing of all the twelue articles of my christian faith, and the third was the learning diligently of Gods holy will and commaundements, and an obedient walking in the same, all the dayes of my life.

Q. Where is this will of God to be learned?

A. Not from mine owne fantasie, mans wisdom, traditions or examples of men, but onely out of the Scripture, which is the word written, by his Prophets and Apostles, in the bookes of the old and new Testament, which is sufficient, to teach vs all things necessarie, that we need to beleeeue, for our saluation.

Q. What reasons haue you to perswade your selfe, that this Scripture which we hold, is the true word of God, and none other?

A. First, from the pen-men, being many and most of them simple and plaine persons, who doe mutually consent, setting downe their own faults without partialitie. Secondly, from the matter, about naturall mens reach; of mans creation, resurrection, last iudgement, and of the Trinitie in vnitie, prophecies also fulfilled in all circumstances. Thirdly, from the manner of speaking, peremptorily reproouing, or allowing, without sinister respects. Fourthly, from the effect, binding conscience, conuerting men, to hate euill life it selfe, for Gods glorie. Fifthly, the miraculous preservation thereof, with punishment of such, as seek to overthrowe either it, or the professors thereof.

thereof. Lastly, that it ascribes all glorie to God, the maine end which it aymeth at.

Q. What meanes must you vse to come to the saving knowledge of his vvords.

A. 1. Daily reading. 2. Learning the Catechisme, the grounds of religion. 3. Hearing the word with mind and affection, both read and preached publicly, by Gods ministers. 4. Meditation in mind, to vnderstand the doctrine gathered, and in heart to affect the vse made, after I haue either read or heard it. 5. Conference by asking of superiours and Ministers, by reasoning with equals, and teaching inferiours, all in reuerence and humilitie, to vnderstand that I know not, to be resolu'd in that I doubt of, and to call to memorie, what I haue forgotten. 6. Continuall prayer with practise of it in my particular calling.

Q. Do you thinke you are thus bound to forsake the diuell, the vvorld, and the flesh, to beleue in God, to learne to know and do his vvill, as they haue promised for you?

A. Yes verily, and by Gods helpe so will I endeavour to do, or els were I vnthankfull to God my Father, that hath called me into the state of saluation, making me his child: and also vnmindfull of my sureties, that haue so bound themselves for me.

Q. But tell me if any vndergo such a charge, how can any be suretie to God for you, that you should do as they haue promised for you?

A. Being assured by faith, that the seed of the faithfull are blessed, they iudging me charitably to bee one of them, did promise by the grace of God belonging vnto me in Christ, and the meanes which they would vse, I should performe the same.

Q. What are the meanes which they haue promised to vse?

A. That I should be taught so soone as I shall be able to learne, what a solemne vow, promise and profession, I haue made by them. 11. That they will exhort me to heare sermons, and to learn all things, which a Christian ought to know for his soules health: but especially the principles of religion, contained in these foure: the Creed, the Lords prayer, the ten Commaundements, and the doctrine of the Sacraments.

The second part.

Q. Let vs then see, whether they haue vsed those meanes, and how you haue profited, rehearse the articles of your beleefe?

A. I beleue in God the Father almightie, &c.

Q. What do you chiefly learne out of these articles of your Christian faith?

A. 1. I learne to beleue, that there is a God, to beleue God, and also in him. 2. That he is but one in substance, yet distinguished into three, the Father, Sonne, and holy Ghost, which distinction is in person, propertie, and manner of working. 3. That this God hath a Church, to which onely he is truly knowne, and by the same sincerely worshipped.

Q. How can you be perswaded that there is a God?

A. 1. By his created workes declaring, 2. by my conscience accusing; 3. by iudgements terrifying; 4. by order obserued in all things: 5. by heathen authors consenting: 6. By the Scripture confidently auouching the same.

Q. What?

The 2. part Of God & the Father.

Q. What is God? we cannot tell, therfore tell me what a one he is?

A. A spirituall substance, most holy, and of glorious maiestie, infinite in his being, as enery where present; in wisdom, foreseeing & rightly disposing all things: in power, doing what he list: in iustice, punishing whom he will iustly: and in mercie, to saue whom he pleaseth.

Q. How do you behold and conceive of this God?

A. Not by any bodily shape, but spirituallly, by his word, as he hath therein manifested himselfe, and by his workes, of creation, preservation and gouerningeury thing, according to his foreknowledge and appointment therein, to his owne glorie.

Q. What beleue you concerning God the Father?

A. That he is God Almighty, in order the first person in the Trinitie, begetting the Sonne from euerlasting, of his whole substance; maker of heauen and earth, men and Angels, and all things else very good, onely by his word, of nothing, at the beginning, in fixe dayes, and still by his prouidence preserues the same, for my benefite.

Q. What is man especially made of?

A. Man consists of bodie and soule, the first mans bodie was made of the dust of the earth, but our bodies come by generation, and are with his mortall; and both his and all our soules by inspiration, and are immortall.

Q. What estate good man in by creation, and what a one did God make him?

A. In the estate of innocencie, void of all sin, free from any punishment: and was made after

Mans creation & fal. *The 2. part*
 Gods image, that is, holy and righteous; hauing
 perfect knowledge of God and his will, as much
 as was needfull for him, and also readinesse of
 will, in heartie affection, with bodily strength, to
 fulfill the same: and had withall the rule of all
 Gods creatures, made for his benefite.

Q. How then came you into this wretched e-
 state?

A. By the fall of Adam and Eue, my first pa-
 rents, who wilfully disobeyed God, by the diuels
 enticement, infidelitie and pride possessing their
 hearts, and who stood and fell in the roome of all
 mankind.

Q. How can our soules be sinfull, that come not
 by propagation, but by inspiration?

A. 1. For that his soule was deputed for all
 soules of men naturally begotten. 2. Because man
 sinned, and man, is not man, before body & soule
 be knit together, which being conioyned, become
 together, as man, partaker of mans fal & corruptiō

Q. Doth any thing of that image of God remaine
 yet in vs?

A. Yes: 1. In the mind a certaine generall cor-
 rupt knowledge of nature, concerning good and
 euill, to make vs inexcusable, before God. 2. In
 the conscience a power to reprove and repress in
 part vnbridled affections. 3. In will, though a
 free, yet a weake choice, in euery naturall and
 ciuill action.

Q. What evils do vñe receiue by this fall?

A. 1. In the mind ignorance of heauenly things
 vnaptnesse to learne them, or to iudge of them a-
 right, but apt to learne euill, and to inuent the
 same. 2. In conscience impurenesse to excuse sin,
 not to accuse, beeing dead or benumbed: and

to

of Catechisme.

to accuse for well or ill doing. 3. In will, want of power, to will any true good, but to resist it, and onely to will that which is euill. 4. In affection to hate good, and runne after ill. 5. In bodie fitnessse to begin sinne, by receiuing outward objects and occasions thereof by the senses, and also to execute the same, when the heart hath conceived it, in word and deed, and this is called Originall sinne, which is in euery man.

Q. Do all men continue in this sinfull and cursed estate for euer?

A. No: but onely the reprobate, whome God hath not decreed to saue, to manifest his iustice: for the elect, being predestinate to eternall life, are in this world in their appointed time called effectually, through Gods word and his spirit, iustified, and sanctified, and so shall continue, in this estate of grace, to be glorified, for that God will also shew his mercie, and all for his owne glorie.

Q. Are none of the reprobate, euer in the estate of grace and Gods fauour?

A. No verily; though many of them, endued with the common gifts of the spirit, may in outward appearance, for a time, seeme to be of the elect, in the iudgement of the Church.

Q. Can any of the elect then be euer before God, in the state of damnation?

A. No indeed: albeit both before the conuersion, and also after they be called, they falling by infirmitie, and lying a rime in their sinne, may appeare in shew, to the Church, to be none of the elect: yet can they not fall away, wholly nor finally.

Q. May not men then liue as they list, sithence he being a reprobate, cannot be saued, or an elect, he cannot be damned?

A. Not

Of Christ. *The second part.*

A. Not so: for that one elected cannot but vse the meanes, which are ordained for him to walke in, to make his election sure to himselfe: which who so doth not, cannot be saued.

Q. *What beleene you concerning God the Son?*

A. That he is God, the second Person in the Trinitie, Christ Iesus, the onely naturall Sonne begotten of the Father, our Lord, made man, conceived and sanctified by the holy Ghost, ioyning two natures into one person, borne, according to the promise, of the Virgin Marie, who perfectly fulfilled the lawe, humbled and suffered vnder Pontius Pylate, was crucified, bearing vpon him Gods curse, and hellish torments, who died and was buried, and being a while held captiue of death in the graue, he was exalted, and victoriously rose againe the third day, and is ascended vp into heauen, and there he sits on the right hand of God his Father, hauing all power in heauen and earth to rule and gouerne his Church, where his manhood doth and shall at all times, (though in his Godhead he be present with me euer) remaine, vntill he shall come frois thence, to iudge vs all, here on earth, both quicke and dead at the last day: which day cannot be nowe farre off.

Q. *Why should he neede to be both God and man?*

A. That he might be the onely Mediator betwixt God and man, to satisfie for sinne, which neither the manhood by deseruing, nor Godhead by dying alone could do.

Q. *Why is he called Christ?*

A. To declare, that he was the promised Messias, and to signifie his offices, that he was annointed, not with materiall oyle, but with the gift of the

the spirit without measure, to be our King, Priest and Prophet: from which name we are called Christians, and are by him Kings, Priests, and Prophets.

Q. How is Christ a King?

A. He is King, not onely as God, but as hee is the head governing the Church, without any generall Vicar vnder him, by his word and spirit immediatly, making lawes, and ordeining Ministers to the gathering together and preservation thereof. 2. By destroying Sathan, his Angels, vnbeleeuers, idolaters, heretickes, Antichrist, and the whole kingdome of darknesse.

Q. How is Christ a priest?

A. 1. By satisfying for all the sinnes of the elect, by his passion and fulfilling of the lawe. 2. For that he maketh prayer continually to God for them.

Q. How is Christ a Prophet?

A. By immediatly reuealing from his Father, his word and meanes of saluation contained in the same.

Q. Why is he called Iesus?

A. To signifie that he is a Sauiour to euery true beleeuers: neither is there any other meanes of ourselues, or by any other, either in part or whole to obtaine saluation, but onely by him alone.

Q. Why is he called Lord?

A. Because we owe all homage and dutie in ioue to him, for our redemption.

Q. What beleue you concerning the holy Ghost?

A. That he is God the third person in the Trinitie, proceeding from the Father and the Sonne who spake by the Prophets, dwelling in the faithful,

Christ.

The second part

full, sanctifying them in part in this life, working by the word and holy motions, an vtter loathing of sinne, and a heatie loue of righteousness, leading them into all truth, perswading them of Gods fauour, teaching them in prayer, bearing them vp in temptation, quickening, renewing, and increasing his gifts in them: that they may know, belecue, loue, and do that which is good: which he will perfect fully in the life to come.

Q. Why did this God thus make, redeeme, sanctifie, and hereto preserue you?

A. That I might prayse his name, in liuing godly, righteously, and soberly, according to all his commandements, in my calling, in all things, whatsoeuer my estate be, in this present world.

Q. What do you beleue concerning the Church?

A. That it is but one mysticall bodie, whether militant or triumphant, visible or invisible, in heauen, or in earth, being a companie of the Lords elect, holy by Christ, catholike, gathered of the dispersed abroad, and hauing speciall prerogatiues aboue the rest of mankind, communion with Christ, and one with another by the bond of the spirit, the forgiveness of all sinnes, the ioyfull resurrection of the bodie, and life euerlasting, whereof I beleue my selfe to be one, and therefore, that the same things belong also vnto me.

Q. What are the markes of the true Church here on earth?

A. Inwardly faith and loue, outwardly (besides the vncertaine notes, of vniuersalitie, antiquitie, and consent) these two: Christs word truly preached, his Sacraments rightly administered,

fred, whereto adde, faithfull prayer, and holy discipline.

Q. *Is the Church of Rome a true Church of Christ?*

A. No: but of Antichrist the Pope, the chiefe teacher of the doctrine of diuels.

Q. *What reason haue you to disallowe that religion?*

A. For that it is a false religion. I. The author is the diuell. II. The meanes vsed to vphold it, are vnlawfull: 1. deceiued Councils, 2. vnwritten venies, and forged authors: 3. falsifying the Fathers: 4. corrupting Scripture, by adding thereto: 5. by taking from it, by false interpreting: 6. reteyning the people in ignorance, by forbidding to studie the word, and teaching it in an vnknowne tongue: 7. pretending reuelations, and shewing lying miracles. 8. counterfeite holinesse. 9. bloudie persecution. III. The matter of their religion is vntuthes, idolatrie, heresie and nouelties inuented by man. IV. The forme in the seruice ridiculous, by foolish gestures: carnall, by fleshly pompes and delights, their worship is by hypocrisie. V. The end to aduance men, by worshipping of Saints, and extolling mans power and merits. VI. The benefite gotten thereby is nothing, because it keeps a man in the estate of damnation: and alloweth the breach of all the ten Commaundements. 1. To feare God by mens doctrines. 2. To worship Images. 3. Magicke and coniuring. 4. Idol-seruice. 5. Treason against Christian Princes. 6. Assoyles for murderers. 7. Stewes, and restraint of mariage. 8. Wages for no lawfull labour, to Masse-mongers, and for deceites. 9. To breake an oath to a Christian made lawfully. 10. That concupiscence

Antichrist.

The second part

cupiscence is no sinne. 7. Gods iudgements, against many of the most fierie professours thereof which is neuer seene to happen to zealous and constant professours of the truth.

Q. What must be done to maintaine the Church and to overthrow berefie, that destroyes the foundation, errors, corrupting religion, scismes, breaking the peace of the Church, and vices, slaying our profession?

A. 1. To cleave onely to the written word, which is both in time before, and in authoritie aboue the Church, to iudge all controuersies in religion. 2. To call sufficient men and ordaine them Ministers to teach, allowing necessarie maintenance; but suffering no insufficient to creepe in, or to abide still: neither the able to liue idly, by carelesnes, pride, or couetousnesse. 3. That there be a godly order established and peaceably kept of euery one, without giuing offence. 4. That there be a holy and right vse continually of true discipline, to admonish, suspend, and excommunicate obstinate offenders whosoeuer they be.

Q. Are not the articles of your belcefe a prayer?

A. No: but onely a summe of the Gospell: which is one part of Gods word, containing the promises of saluation by Christ, and is also a rule by which I trust examine my faith.

Q. What meane you by faith?

A. Not faith to worke miracles, which is past: nor historicall, onely beleeuing that to be true which God saith: nor temporarie, to know, profess, and to teach Christ, feare to commit sinne, sorrow after, to make satisfaction, to destroy the wicked, to make many prayers, wishing heaues, and to liue, for a time, in shew honestly, yet out of Christ: but iustifying faith is here meant.

Q. What

Q. *What is iustifying faith?*

A. It is a gracious and true perswasion in my heart, grounded vpon Gods promises; concerning Christ, whereby I do apply him and all his benefits to my selfe, being assured, that he is my wisdom, strength, righteousness, holinesse, and redemption, and that what he hath done, it is as well done for me, as for any other: and so is mine, as if my selfe had done it.

Q. *How came you by this faith?*

A. By the holy Ghost, working the same inwardly by the outward ministerie of the Gospell preached ordinarily, & is by the same word, Sacraments, and Prayer, confirmed, continued, and increased.

Q. *What profit reape you by this beleeffe?*

A. I a wretched sinner in my selfe, being pardoned of sinne, and Christ giuen to me; am in him the adopted sonne of God, and righteous before him, my heart purged, my conscience quieted, my imperfect workes do please him, all crosses are for comfort and further to saluation: holy Angels tend vpon me, heauen is mine inheritance I am set at libertie from the curse of the lawe, Satan, the world, and fleshly lusts, without feare of death, damnation, and hell fire.

Q. *Hath every one this faith, and so these benefits?*

A. No: but onely such as shewe repentance, the fruite of faith.

Q. *What is repentance?*

A. It is a true turning of my mind, will, and heart, wholly from the world, the flesh and diuell, vnto God, with full purpose to attend carefully to the counsell of his word and spirit, and through the whole course of my life, readily and constantly endeavour to follow the same.

Q.

Q. What are the true tokens of this true repentance?

A. 1. A continuall striving of the flesh and spirit. 2. A hatred of my former vanities, auoyding occasion, companie, counsell, or example to ill, with loue vsfained to the contrarie. 3. Increase of peace in conscience: with comfort in affection for righteousnesse sake. 4. A ioyfull expecting and wishing Christs comming to iudgement.

Q. May not a man that truly repenteth, fall afterwards?

A. Yes indeed, and into the same sinne, or some other.

Q. How then may a man be perswaded, that his repentance was then true before?

A. 1. If this be of infirmities, feeling before, and in the committing a dislike thereof: for after true repentance sinne is neuer wholly committed. 2. If that Godly sorrow follow, which is not either for earthly thame, temporall punishments, helish torments, or losse of heauen: but for displeasing God (O mercifull a Father: and this is called renewed repentance.

Q. How should this appeare to be true?

A. 1. By an utter loathing and condemning my selfe for the sinne newly committed, with desire and perswasion of pardon. 2. A godly anger & burning zeale against my selfe, with taking reuenge, vowing and practising strictly the contrary vertue for offending. 3. A watchfull care and continuall feare, lest I fall afterwards at any time againe into the same.

Q. What may comfort a troubled conscience?

A. These things: 1. That God can pardon any sinne. 2. That he will by promise made, pardon

don euery penitent. 3. That he which feeleth a true desire to leaue sinne, and to please God; is bound to beleue his sinnes are both pardonable and pardoned. 4. That doubting of saluation, with feare to offend God, is a signe of saluation. 5. No condemnation to such as are in Christ, and therefore their sinnes cannot damne them. 6. Iustification must not be iudged after sanctification, there is no perfection here, and the best children of God haue grievously fallen, and haue felt this sting of conscience. 7. The assurance of saluation must not be iudged as men feelee assurance in affliction, but by the stabilitie of Gods promises, from former comforts and tokens of grace, but in trouble from present desires onely.

The third part.

Q. You said, that your Godfathers and Godmothers did promise for you, that you should keepe Gods commandements, tell me how many there be?

A. Ten, and are diuided into two tables.

Q. What doth the first table teach you?

A. The dutie which I owe vnto God in holinesse, whome I must loue, with all my heart, with all my mind, and with all my soule, and with all my strength, set downe in the four first commandements, containing the matter, manner, end, and time of Gods worship.

Q. What doth the second Table teach you?

A. The dutie which I owe vnto my neighbor, which is euery one in righteousness, whom I must loue, as my selfe, set downe in the sixe last Commandements, containing his dignitie, life, bodie, goods, credit, and more spirituallly all of the.

ea Com. The third part

Q. Which be the Commandements?

A. The same which God spake in the 20. of Exodus, saying, I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage, which is no commandement but the preface vnto them.

Q. What is the first commandement?

A. Thou shalt haue none other Gods but me.

Q. What doth this Commandement teach you?

A. To make choice of one, and the true God, to be my God, and not to take that for God, which is not God by nature: the occasion whereof was the lust after strange gods.

Q. What are the things forbidden by this Commandement?

A. Ignorance of God and the truth, not to pray, distrust of God, impatiencie, to feare, loue, or ioy in the creature more then in the Creatour, to deny God, or his word, power, presence, iustice & mercie, openly or secretly in heart: securitie without feare of God. The contrarie is commanded.

Q. What is the second Commandement?

A. Thou shalt not make to thy selfe any graven image, &c.

Q. What doth this Commandement teach you?

A. I must neither worship false Gods, nor this true God with false worship: but in spirit and truth as his word onely teacheth. The occasion of this Comman. was our foolish desire of a carnall worship, and a false conceipt, to be able to prescribe a manner of worship to God of our selues.

Q. What things are hereby forbidden?

A. Idolatrie, picturing of God, or Christ, Papistrie, wil worship, good intents without

avar-

warrant, our owne fantasies, mens traditions, worship of images, pilgrimages: not to deliuy errors, heresies, and monuments of idolatrie. The contrarie is commaunded.

Q. What is the third commaundement?

A. Thou shalt not take the name of the Lord thy God in vaine, &c.

Q. What doth this commaundement teach you?

A. Not to bereaue God of, his honour that is due vnto him: but in all things to giue him his due glorie. The occasion of this commaundement was our readinesse to abuse God, his name, word, and workes.

Q. What things are hereby forbidden?

A. To thinke or speake of God, of his word, or workes lightly or contemptuously, without reuerence: to sweare by any thing but by God: or by him, without a calling, in our ordinarie talke, where neither Gods glorie, our brothers saluation nor magistrate requireth it: to sweare falsely. So blasphemie, witchcraft, coniuring, and cursing: to denie the knowne truth: to professe pietie, and liue wickedly: the contrarie is commaunded.

Q. What is the fourth commaundement?

A. Remember that thou keepe holy the Sabbath day, &c.

Q. What doth this Commaundement teach you?

A. That euery day in the weeke I prepare my selfe to keepe the Lords day holy, that when it comes it be not prophaned, nor the publike worship of God letted, but furthered by me and mine. The occasion of this commaundement, our aptnesse to fall from God, without daily meanes be vsed.

Ten Com. The third part.

Q. What things are hereby forbidden?

A. To do vnnecessarie labours without godlinesse and charitie, sayres, iourneys, or vaine sports eating and drinking, that may hinder deuotion: not to heare Gods word preached, or to heare carelesly, sleepily, with wearinesse, or without purpose to amend. To omit meditation and conference. For ministers to omit ordinarily the preaching of the word, to preach in a strange language vaingloriously, falsely, hypocritically, flattering-ly, or by constraint: without cheerefulnesse for any to absent themselves negligently or wilfully from the Sacrament, the contrarie is commaunded.

Q. What is the fifth commaundement?

A. Honour thy father and thy mother, &c.

Q. What doth this commaundement teach you?

A. To preferue the dignitie of euery one by all meanes, that is any way to be preferred, either by his place, age, or gifts: and that no waies diminish the same. The occasion of this commaundement was our proud and enuious nature, that cannot abide to be vnder gouernment, nor to giue men their due.

Q. What things are hereby forbidden?

A. Contempt of our betters, vnreuerent behaviour towards them, by word, or deed, to disobey their lawfull commaundements, counsels or aduice. All treason and rebellion. The contrarie is commaunded.

Q. What is the sixth Commaundement?

A. Thou shalt do no murther.

Q. What doth this Commaundement teach you?

A. I must neither hurt nor hinder either mine owne life, or the life of my neighbour: but by all meanes preferue the same. The occasion of this

com.

commaundement, was our impatiencie and vncharitable desire of reuenge.

Q. What things are hereby forbidden?

A. Want of loue, anger, malice, enuie, gudging, a frowning countenance, desire of reuenge, contention, rayling, quarelling, mocking, offensive ieasting, oppression, fighting, murther, any bodily hurt: to neglect to vie meanes of health, or to hinder the same: to be contentious, and not to seeke after peace. The contrarie is commaunded.

Q. What is the seventh Commandment?

A. Thou shalt not commit adulterie.

Q. What doth this commaundement teach you?

A. I must not any way hurt or impaire the chastitie of my neighbour, but every way seeke to preserue the same. The occasion of this Commandement was our lustfull and fleshly nature.

Q. What things are hereby forbidden?

A. Lustfull desires, fornication, adulterie, with all occasions hereunto: idlenesse, wanton attire, a rolling eye, corrupt and ynhoonest talke, wanton songs, lasciuious pictures, ynchast playes, mixt dauncing of men and women, vnseemly gestures and acts, and companying with wantons. The contrarie is commaunded.

Q. What is the eight commaundement?

A. Thou shalt not steale.

Q. What doth this commaundement teach you?

A. That I must not any way hinder or diminish my neighbours goods, but by all meanes preserue and increase the same. The occasion hereof was our couerous nature, discontent euer with our present estate.

8. Com.

The 3. part

Q. What things are hereby forbidden?

A. Pilfering and robbing, any way to take or keepe that which is not ours vnlawfully: all theft with all occasions thereunto. Not to restore things found, borrowed, or left onely to be kept of trust: to giue what is not thine, either in whole or part. Not to liue contentedly, all couetous desires, idleness out of calling, or litherness in it: The contrarie is commaunded.

Q. What is the ninth commaundment?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. What doth this commaundment teach you?

A. That I must not diminish the good name or credit of my neighbour, whither friend or foe, knowne or vknowne: but carefully preserue the same. The occasion of this commaundment was our seditious nature.

Q. What things are hereby forbidden?

A. Lying in ieast or earnest, backbiting, slandering, reuealing secret infirmities and priuate offences before admonition, false witnesse, by adding or detracting in words or sense: to take a doubtfull matter in the worst part: also all occasions to this sinne, as enuie, disdain, anger, selfeloue, to be too suspitious, to be readie to receiue a false report against our neighbour. The contrarie is commaunded.

Q. What is the tenth commaundment?

A. Thou shalt not couer, &c.

Q. What doth this commaundment teach you?

A. That I may not haue once an vnlawfull lust to that which is my neighbours: but for euer thinke good towards him. The occasion of this

Q. What is prayer?

A. It is a right request made onely to God, in the name of Iesus Christ, by a true beleeuer, for such things as be lawfull

Q. What rule haue you to direct you in your prayer aright?

A. The same which our Sauour Christ taught his disciples, called the Lords prayer.

Q. Let me heare it.

A. Our Father which art in heauen, &c.

Q. How many parts are there of this prayer?

A. Foure: I. a preface: II. six petitions: III. a confirmation. IV. a conclusion.

Q. Which is the preface?

A. It is contained in these words, *Our Father which art in heauen,*

Q. What learne you out of this?

A. I. That a preparation must be made to pray.
2. It shewes the properties of true prayer.

Q. What must you aforchand prepare, in going to God to pray?

A. I. I must prepare these 6. things. My mind to meditate of heauenly things, before I set to pray, and vnderstand that it is commaunded and promised, what I purpose to aske. 2. My heart, withdrawing it from former passions awhile, to affect earnestly with seruencie that I will aske. 3. My words to be vitered aptly with the heart agreeing with the matter. 4. My behauiour to a holy reuerence, considering Gods iustice and maiestie, and my wickednesse and basenesse. 5. My faith, to apprehend as much as shall be necessarie. 6. My hope to waite without appointing God either the time, place, manner, or quantitie of the matter. 7. My will, to vie afterwards all the honest meanes appointed to obtaine the same.

Q.

Lords prayer. *The fourth part.*

Q. What be the true properties of prayer?

A. 1. That it be in true loue: for we must remember to pray for all our biethren not departed this life, for there is no Purgatorie. 2. It must be made onely to God, for him only can we call heauenly Father, neither to Saints nor Angels. 3. In the name of Christ, through whom onely he is our Father by adoption. 4. In faith: for that he is a Father, and will not deny his children. 5. Without a carnall conceit of God, vaine babling, or wandering thoughts: for he is in heauen.

Q. Which be the sixe petitions?

A. Hallowed be thy name, &c.

Q. What do these teach you?

A. The summe of all the things which I can lawfully aske at Gods hand, for body or soule: wherof the first three concerne the glorie of God, and the latter three the good of man.

Q. Which is the first petition, and what desire you in it?

A. The first is, *Hallowed be thy name*: and I desire therein, in the first place, that I and all other may acknowledge God so truly, in his word and workes, as in euery of our thoughts, wordes, and deeds, he may be highly worshipped and prayed.

Q. Which is the second, and what desire you in it?

A. The second is, *Thy kingdome come*: and desire that he will send vs the meanes, thus to honour his name, that is, his word and spirit: with all things that do further thereunto: that so the elect may be gathered, and Christ come to the last iudgement to giue vs his kingdome of glorie.

Q. Which is the third petition, and what desire you in it?

A.

A. The third is, *Thy will be done*, and I desire, that as we haue the meanes to glorifie him, so here we pray to do, not ours, but his will, as all his commaundements and word teacheth vs; and as the blessed Saints and Angels do in heauen, heartily without hypocrisie, willingly without grudging, readily without lingring, faithfully without sinister respects, ioyfully without murmuring, and constantly without wauering vnto the end.

Q. Which is the fourth petition, and what desire you in it?

A. The fourth is, *Giue vs this, &c.* and I desire, that he will provide those necessaries for our bodies, without which we cannot serue him: and that we may depend patiently vpon his prouidence, yfing diligent labour, and all honest meanes to helpe our selues and others.

Q. Which is the fifth petition, and what desire you in it?

A. The fifth is, *And forgive vs our trespasses, &c.* and I desire, that he would forgive all of vs, friend or foe, our sinnes, lest they either hinder vs of the former mercies, or cause them to be taken fro vs: and that he will perswade our consciences, that we are forgiven, by giuing vs grace to forgive freely, and to forget those offences, whereby in any thing, or any way, our neighbours haue bene grievous vnto vs.

Q. Which is the sixth and last petition, and what desire you in it?

A. The sixth is, *Leade vs not into temptation, &c.* and I desire, that as he will pardon vs, so he would also giue vs the gift of continuance, that though we be tempted, yet may we ouercome, and be deliuered from sinne and Sathan, and neuer fall

Lords prayer. *The fourth part.*
fall againe any more from God.

Q. Which is the confirmation?

A. For thine is the kingdome, &c.

Q. What learne you by this?

A. I do learne hereby two things: 1. that it is a reason, not to moue God, but to stir vp our affections, and to strengthen our faith in asking.

Q. How doth it this?

A. When it teacheth me to acknowledge the kingdome to God our Father, that is, his dominion and right ouer all: and that his power is the greatest to compell all to do what he will, and 'as he will: and his glorie the highest, which himself maintaines, and we seeke aboue all.

Q. What is the second thing we learne?

A. 2. A thanksgiuing and prayeing of God, which we ought to vse in the end, as the second part of prayer: which is done, in giuing to God his owne, the rule, power, and glorie, which we desire him to manifest by graunting our petitions, and we will acknowledge the same; not for a time, but for euer and euer.

Q. Which is the conclusion?

A. This word, Amen.

Q. What meane you by this word?

A. That I am perswaded by the aforesaid reasons, that my request is graunted, and shall bee performed, as my father shall see it conuenient for me and his glorie, in time and place. And therefore I say, it is so, or so it shall be, which is Amen.

The fifth part.

Q. What is a Sacrament?

A.

A. It is a visible signe and scale of inuisible graces, commaunded and ordained with a promise by Christ in the Church, to be administered publicly, by a lawfull Minister, with the preaching of the word: which Sacrament with all the rites thereof doth represent and conuey by proportion and relation, in the present vse, inuisible graces, first, Christ, and then all his benefites, for further assurance of the same things, which God hath made by the promise of his word, vnto a true beleeuer, who is with Christ by the holy Ghost, vnited and made one.

Q. What meane you by Christ, & all his benefits?

A. Whole Christ, God and man, with his righteousness, iustice, holines, and redemption: who as he is Christ, one person of two natures, is truly said to be really present in the Sacraments, not properly in his humanitie, but by the communion of properties.

Q. How may you be sure that you haue receiued true benefite by the Sacraments?

A. If I do feele a dying to sinne, and liuing vnto righteousness, getting strength, and also increasing therein daily, by the force of Christs death and resurrection.

Q. How many Sacraments are there?

A. Two and no more: Baptisme and the Lords Supper.

Q. What is Baptisme?

A. It is the first Sacrament in the new Testament, by which such as are within the couenant, are either washed, sprinkled, or dipped in the water, in the name of the Father, Sonne, and holy Ghost.

Q. What is the outward signe and rite?

A. Water and washing.

Q.

A.

Baptisme.

The fifth part

*Q. What is the invisible grace?**A. The blood of Christ which cleanseth vs of all sinne, originall and actuall, past and to come.**Q. Are we then no more sinners?**A. Yes in our selues: for originall sinne still is sinne in vs, but we are washed from it. because it shall not be imputed, nor any sinne else vnto me a true beleuer.**Q. Who are to be baptized?**A. Not onely such as be of yeares, that can & do testifie their faith: but also infants of either father or mother professing Christ and baptized: for the promise of saluation belongs to them and to their children.**Q. Is baptisme so necessarie to saluation, that without it children cannot be saved?**A. It is necessarie, to all that may haue it, but not of necessitie, to such as cannot rightly come by it: for not the want, but the carelesse neglect and contempt thereof condemneth.**Q. How oft should we be baptized?**A. But once, for we may not be baptized againe after true baptisme: for being once borne, we cannot be borne againe naturally, nor spiritu-ally.**Q. What is the Lords Supper?**It is the latter Sacrament in the new Testament whereby we are nourished and preserued in the Church to eternall life.**Q. What be the outward signes?**B. Bread and wine.**Q. What be the things signified?**A. The bodie and blood of Christ.**Q. What are the rites?**A. The actions of the Minister and receiuer.**Q. What are the actions of the Minister?**A.*

A. 1. To take the bread & wine into his hands.
2. to blesse it. 3. To breake the bread, and powre
forth the wine. 4. to offer and giue them to the
receiuer.

Q. What are the actions of the receiuer?

A. 1. To take the bread and wine offered in-
to his hand, 2. to eate the one, and drinke the o-
ther, and so digest and concoct them, as that they
feele nourishment to the bodie.

Q. What leaues you by all these actions?

A. I am assured, that the visible actions of the
Minister, doth represent the spiritall actions of
God the Father to my soule, who hath decreed
his Sonne, and elected him the Mediator, to haue
his bodie broked, and his precious blood shed for
me, being offered to all, but giuen onely to the
true beleuer, that can by the hand of faith take
hold of him: who shewes as liuely the vertue of
his death to preserue his soule, as the vertue of the
bread and wine is felt to nourish the bodie.

Q. Is the bread turned into Christs bodie, and is
the wine into his very blood?

A. No verily: for then, 1. it were no Sacrament,
2. it is against reason, 3. against Scripture, 4. a-
gainst an article of our Creed, 5. against the iudg-
ment of auncient Fathers true writings, 6. against
the iudgement of reformed Christian Churches,
7. against the opinion of holy Martyrs, who shed
their blood for the contrarie, 8. it is against expe-
rience of our senses, that the bread should bee
flesh, or wine, blood: neither is Christs bodie in,
with, or about the same.

Q. Is there then no difference of this bread and
wine, from that which we use commonly?

A. There is no difference in the substance, but
in the holy use: being at that time set apart to be

signes of Christs bodie and blood.

Q. May euery one offer to receiue that will?

A. No: but onely such as come prepared, and be fit, that both are able in knowledge to examine, and also by a good conscience will iudge themselves, whither they be in any measure prepared thereunto.

Q. What if you come vnprepared?

A. I am an vnworthie receiuer, prouoking Gods wrath against me, and so eate and drinke my owne damnation.

Q. Who are those that ought not to come?

A. Open impenitent sinners, fooles, madde persons, children, all that be of yeares, and yet ignorant, not being able to trie and iudge themselves: and if such prophane ones do offer themselves, they are not to be admitted.

Q. What be those things whercof you must try and iudge your selues?

A. I. Of my knowledge, concerning my miserable estate through sinne, of Gods mercie and our deliuerance by Christ, and the vnderstanding of this Sacrament. II. Of my beleefe in Christ, which I may do by the Creede. III. Of my repentance towards God, for old and new sinnes, examined by his commandements. IV. Of my brotherly loue, which I do owe to euery one, which I may trie and iudge by my forgiving others, as I desire God to forgive me, and by my seeking to satisfie whom I haue offended, of my knowledge either in word or deed.

Q. May any by omitting these duties be free from sinne, if therefore they will not receiue the Sacrament with others?

A. No: for as to come vnprepared is damnation, so to neglect to prepare for any earthly occasion

tion, is a great wickednesse, such living in disobedience, without repentance and charitie.

Q. Why do you go to the Lords supper?

A. 1. To testifie my loue in obedience to Gods commaunding. 2. To strengthen my faith beeing weake. 3. To maintaine and increase the holy communion and fellowship of brotherly loue amongst vs the members of Christ and 4. to keepe a remembrance of his death till his second coming.

Q. How must you be exercised in the time of administration, and afterwards?

A. I must. 1. meditate vpon the death and passion of Christ, how grievously I haue sinned. 2. Gods endlesse mercie. 3. the vnitie and fellowship that is amongst the true members of the Church with Christ, and one with another: reioycing in heart, and praying God therefore with the congregatiō. Afterwards 1. I must giue almes to the needie brethern, and do other good works of charitie in token of thankfulnessse, that day especially, for so great a mercie. 2. Grow from thenceforth in obedience, faith, and vnfeined loue to my liues end.

The sixt part.

Q. Can you briefly shew me any rules to be obserued, that you may do so, as you haue bene taught?

A. I. Euery morning before other businesse, I must 1. thanke God for my liuerie, 2. desire pardon of sinne, 3. Gods further protection against ghostly and bodily enemies.

II. I must know that, that day, and all other times after giuen me to liue in, are for more earnest repentance, encrease of knowledge, faith, &

practise of godlinesse: and therefore of these continually I must be mindfull, setting some part of the day aside for reading, hearing, or meditating vpon heavenly things: that the vanities of the world short and vncertaine carie me not away.

III. I must haue, or else prepare my selfe to some particul^r calling. fit to keepe me from idlenesse, and to exercise the duties of religion, in which calling must I be both honest, and profitable to others, to which 1. I must betake me speedly that no time be lost. 2. to do therein as I wold be done vnto. 3. to seeke first in my labour Gods glorie, then my owne good with my neighbours profite. 4. labour therein painefully and constantly, in aduersitie vsing good meanes: hoping for prosperitie, in prosperitie neglecting no humble duties for feare of aduersitie. 5. my present estate I must account it euer the best for me, and most for Gods glorie. 6. I must not feare to spend where God and charitie requireth, sparing from idle expences; and onely lay vp, for the time to come, whatsoeuer shall remaine, when I haue discharged necess^rie duties, honestly & religiously.

IV. I must recreate my selfe sometime from my wearisome labour, when I see need, which must be 1. at times conuenient. 2. in things lawfull. 3. short, delightfome to the mind, & healthfull for the bodie. 4. to make me more chearefull to returne to labour, and not to draw me to loiter & to idlenesse, no end appointed to man nor beast.

V. I must warily see to mine owne waies. 1. My thoughts and heart must 1. be far from vnlawfull affection. 2. vpon lawfull things on earth moderate, and no more then needes. 3. vpon God and heavenly things often, seruenly, and reuerently. 4. that I stue against selfe-loue, thinking of my selfe

christian rules. *The first part*

selfe basely; and waxe, by more and greater gifts, the more humble. and lesse enuious. 5. On others I must thinke highly, and charitably, iudging wel without suspitions what I heare or see good in the, receiuing it with ioy: and hoping of better what I see or heare to be ill in them, taking doubtfull words or deeds from them in the better part. II. My eyes must be shut against objects to sinne, that they let them not into my heart, to stire vp ill motions: but quicke to obserue every good example and occasion to goodnesse. III. My eares must be exercised in hearing the truth, good counsels, friendly admonitions, and godly exhortations, but shut against flatterie, lyings, slander, filthie and wicked speeches. IV. My tongue must keepe silent, vnlesse iust cause and conuenient time and place be to speake. In speaking the matter must 1. be gracious to profit the hearers, and also necessarie to be vttered. 2. in wisdom regarding circumstances. 3. in sinceritie to speake it from the heart. 4. speaking of God and his word, it must be religiously and ioyfully: of our selues modestly: of others louingly. 5. to prayse moderately without contempt: to dispraise meekely shewing loue, to be constrained by necessitie, rather then of will, to speake of other mens faules, expelling sorow in vttering. 6. to speake well of men in abience, what good we know of them, and to defend them, and in presence without flatterie. 7. to vse few wordes and effectually to the matter without tediousnesse. 8. not to talke of needlesse matters, or which concerne vs not, as busi-bodies, neither of any thing against religion, charitie, common good, or chastitie. V. My behauiour, 1. it must be lowly to superiours, 2. gentle to inferiours, and 3. louely to familiars. VI. My apparell it must be first for necessitie,

Christian rules. *The fifth part*

cessitie, and then for honest decencie, as we are able, and agreeing with our calling. **VII.** My diet must be 1. sparing, ordinarily a kind of fasting, rather then a feasting. 2. taking my food with hunger and thirsting. 3. at seasonable howers. 4. that thereby 1. my strength may be maintained and increased, 2. my meditation and deuotion nothing hindred. 5. that we be prepared in the beginning may feele a necessitie and pray to God: and in the end sufficient refreshing, may thanke God.

VI. I must take heed what companie I keepe with, 1. that I make my familiars none but honest and religious, 2. that they be my equals in estate and place, not superiours, to auoid suspicion of pride: nor too much inferiour, least it bring contempt. 3. that of these, not many, but one of all, I warily, deliberately, and with much triall, chuse my secret friend. 4. that in going or keeping with any, I must euer purpose either to do good, or receiue some.

VII. At night, the time of rest, 1. I must call to mind Gods benefites receiued, either by preuenting euill, or by bringing good vpon me, to thanke him. 2. I must recount what I haue done, either in euill to repent, or what good I performed to iudge either of my increasing or decaying in grace: sorowing more for the duties omitted and sinnes committed, then ioyfull of any good done. 3. In taking rest I must commit my selfe to God, by a deuout and faithfull prayer, as thinking no more to rise. 4. to haue my last thoughts of heauenly things, by committing or recalling somewhat to mind, of I haue either heard or learned out of Gods word. 5. that I take sleepe to refresh nature and not to satisfie slouthfull flesh.

VIII. And last is, that all the weeke long I remem^r.

Christian rules. *of Catechisme.*

remember so to labour in my calling, and dispose
 of my ordinarie businesse, that I be prepared for
 the Lords day to keepe it holy: but especially at
 the end of the weeke, so that when it comes, I
 may neither by them breake it, or be hindred.
 Thus liuing to God holly, to my neighbour chari-
 tably, and towards my selfe soberly, my consci-
 ence shall be comforted, my weake brethren

strengthened, the strong confirmed,
 the wicked made ashamed,
 the diuell confounded,
 and God greatly
 glorified.



FINIS.